



Gc  
975  
P95i  
1781122

M. L.

REYNOLDS HISTORICAL  
GENEALOGY COLLECTION

Go

ALLEN COUNTY PUBLIC LIBRARY



3 1833 02251 7970



Digitized by the Internet Archive  
in 2016

<https://archive.org/details/importancegrowth00prud>





IMPORTANCE AND GROWTH

—OF—

GENEALOGICAL WORK IN THE SOUTH.



DELIVERED BEFORE THE  
ALABAMA HISTORICAL SOCIETY,  
ON JUNE 18, 1895,  
AT TUSCALOOSA, ALABAMA.

---

BY  
JAMES OSCAR PRUDE.

---

Published by the  
ALABAMA HISTORICAL SOCIETY.



1781122



*J. D. M.*

2011871

ift '47

EXHIBIT CARD

TON 47-1079

E PRUDE, JAMES OSCAR.

3 Importance and growth of genealogical work  
716 in the South. Delivered before the Alabama his-  
torical society, on June 18, 1895, at Tuscaloosa,  
Alabama... n.p., Alabama historical society, n.d.  
29p.

07701

10-22-5010



## IMPORTANCE AND GROWTH

— OF —

## GENEALOGICAL WORK IN THE SOUTH.

---

*Mr. President and Gentlemen of the Alabama Historical Society:*

A genealogical tree is not inviting to those who seek the excitement of sensational history, but, like the signs and numbers that guide the thoughts in an algebraic demonstration, this help is indispensable to a proper study and appreciation of true history.

The essential usefulness of history, whether personal or general, is that it marks the progress or the retrogression of the leading men and nations of the world in the constant struggle for higher achievements in physical, mental, and spiritual development, improvement and happiness. If happiness were not the expected result, these efforts would not be made.

The personal history of individuals, families, and associations, when aggregated in society, church, or State, constitutes the substance of the real structure of general history, as the grains of matter and the atoms of water comprise the substance of the physical world. One grain or atom, more or less, would cause a fatal defect in the structure of the world. So, every soul into whose existence the breath of life has come, who has been identified with the human body, must



be an indispensable unit in the family of man in physical, mental, and immortal characteristics.

When the subject is viewed in this light, we can understand that it would not be an idle or useless task to preserve, in some form, the actual history of every sentient being. But, while this is done by the recording angel, for the purposes that are necessary in the future state, and could not be done in this life, nor could the record be read after a short period of accumulation, because of its volume, there are persons of distinction in matters of great importance to the human family, whose records are carefully collected, because of their extraordinary gifts or of the events with which they have been connected, as in the case of Shakespeare and George Washington.

After men have become so renowned as to make all the events of their experience of some value as witnesses of the progress of their development, succeeding generations become eager and active in exhuming the hidden records of their lives. If such efforts be long delayed, the truth is often left undiscovered, or it is perverted by the mistakes or the bias of those who would profit by this method of resurrection. These explorations are of little value, except for the revelation of the character, motives, and principles of those to whom they relate.

A thousand lives may be attended with incidents that are common to all, but, in the case of the man who has become very distinguished, such incidents become descriptive, and are classed among the qualities that contribute to his success, and they encourage the hopes and efforts of others. It is the general course of a human life that proves the character of the



man, and not the special circumstances, whether they be good or evil, that have influenced his conduct at a particular time. It is this general character, whether good or bad, that impresses the minds of those who are influenced by the personal history of men who have been conspicuous in consequence of great actions, attended with important results.

Among the most general and trustworthy methods of ascertaining the causes of great successes in life, is the accepted doctrine of heredity. Whether or not this is a safe guide in all of our conjectures as to the future career of a person, it seems to be a true one, in a great number of cases, as to the course of life that has honorably distinguished individuals, families, and nations. In the opinion of the great majority, genealogy closely approaches the dignity of a true science, and few men have ever grown to conspicuous position in the world's esteem who have not gratefully attributed their success to certain high qualities of mind or heart that they inherited from father or mother, or both.

Almost every great man who has ever lived has had a consciousness that he was not endowed with his strength of mind or character by some peculiar gift, in his creation, that separated and distinguished him from his immediate or remote ancestors.

If this be the greatest cause of ancestral pride, it has a noble origin, and deserves to be applauded rather than despised. Whatever leads our affections to dwell upon the past with reverence and gratitude, will compel us to regard the future with a greater desire for right living and honorable success. It is by these rungs of the ladder that successive generations mount



to higher planes of wisdom and virtue, and have the assistance of their knowledge of the past to strengthen their faith in hopefully realizing, in advance, "the evidence of things not seen."

It would be a great stimulus to family pride, which, along with pride of country, is the true characteristic of an elevated race of men, if our schools for children would encourage the pupils to write the names, places of birth, occupation, and even the leading traits of character of all who are related to them by blood or affinity. Such records would, probably, glow with undue praises and exaggerated estimates of the characters described, but they would also arouse the proud hopes of the children as to the parts they should attempt to fill in the drama of life, and would furnish models of conduct that they would aspire to imitate. Had such records been honestly made in the school-house, they would have deterred many men from courses of conduct that they have lived to regret. But the genealogy that is only collected in tradition, and taught to successive generations in the inaccurate stories of the family fireside, is a very important part of the education of every human being. The importance to be attached to the verity of these narratives is a strong argument for the encouragement of a faithful genealogy, which is impartial and sincere, since it is the skeleton of human history.

To the people of the Confederate States this is a work that justice requires to be done now, and it will be welcomed and applauded by every sentiment that is sacred to the human heart. Whatever else may have resulted from the war between the States, no honorable soldier who served in the Confederate army



will be forgotten while one of his descendants lives on the earth. From generation to generation the memory of their connection with that service will be sacredly preserved as a mark of family distinction. The descendants of those who fought in the armies of the Revolution in 1776 are not more careful to preserve the history of their service than are those who can trace their lineage back to the soldiers of the Confederacy. The history of that conflict stands apart from all other great wars. It included nearly every man capable of bearing arms in the great volunteer armies, and many who were extremely young for such arduous warfare. Scarcely a woman or child in the seceding States escaped the direct and heavy burden of poverty, privation, and suffering in the midst of constant perils and alarms, all of which were confronted with heroic courage and dauntless devotion. The women and children have a record that is not eclipsed even by the martial glories of the greatest soldiers. The war was the result of causes that have forever disappeared, and the conditions attending it are impossible of repetition, so that its history may be one of severe impartiality. These circumstances have rendered the history of the war singular, and without precedent or parallel.

The genealogy of the people who fought under the Confederate flag is a profoundly interesting and instructive study. It deserves to be recorded with careful accuracy, as a memorial of men and of events which history cannot repeat.

An imperative demand will be made upon the present generation for a history of the Southern people which will show the facts as they are—which will



speak the truth in an impartial and honest manner. Since history is but the combined action of the leading men of a nation, the genealogist should be active in gathering from the hidden records of the past such material as is necessary to form the basis upon which will be built a fair and true history of the Southern people—a history which will stand as a monument to their noble deeds.

Especially is genealogical work important in furnishing such facts as will enable the future historian to judge correctly and to establish the causes which have produced such wonderful development, growth, and high degree of civilization, which have ever characterized our Southern people as a distinctive and homogeneous race.

The ancestry of our Southern people is of mixed origin. The fact is very clear that the present generation has descended from the early settlers of Virginia and South Carolina—colonies. If genealogical research is to be extended beyond the western hemisphere, we can well say that our far-away ancestors are to be found among the foreign nations of the world. The English, the Scotch-Irish, and the Huguenot blood predominated in the early settlers. Our social, moral, and political views received, in a large measure, the impress of the gentlemanly bearing and aristocratic ideas of the English cavalier, tinctured here and there with the distinctive characteristics of the sturdy, indomitable will of the Scotch-Irish and the fiery temper and chivalric spirit of the Huguenot. The peculiar traits of character of each of these became so blended as to form the foundation of a distinct and homogeneous race. I maintain that this is the foundation, and



not the potent factor in developing or building the magnificent structure of distinctive Southern character. Other causes, in my opinion, have produced this result. Historians of enviable reputation have held, and with some degree of plausibility, that the high and noble traits of character which have elevated and pre-eminently distinguished the Southern people in the field and on the forum, are derived from the intermixture of ancestral blood in the earlier colonial days.

Macaulay, in speaking of the English cavaliers who came to our colonies, described them as "those opulent and well-descended gentlemen, to whom nothing was wanting of nobility but the name."

The historian who has given to the world the clearest and best, and the most impartial, statement of the Lost Cause which has yet appeared, is Percy Gregg, an English writer of high reputation. In speaking of the South, he refers to South Carolina as a typical Southern State. He says: "Most of the older States preserve throughout American history an individuality quite as distinct and persistent as that of leading Greek cities or great Roman families. . . . But, above all, the dauntless and defiant spirit, the fiery temper, the venturesome chivalry of South Carolina, continually remind the student of American history of her mixed origin.

"The early infusion of the blood of the English cavaliers with that of the Huguenots, who, as their fanaticism softened, transmitted to their offspring the traditional gallantry and martial spirit of their Gascon ancestry. Nothing in her situation, geographical, political, or industrial, required her to take the foremost place in sectional conflict, but, in almost every



collision, the Palmetto State came to the front as the promptest, fiercest, most determined champion of State sovereignty, slavery, and Southern interest."

Time united the interests of these Southern colonies. They laid the granite foundation of their institutions in personal purity, personal independence, and political liberty; and when our revolutionary fathers framed the Constitution, they settled the corner stone upon which was built the grandest monument to a liberty-loving people. The convention which framed this Constitution was led and controlled by Southern influences. Certain rights were guaranteed which proved to be especially beneficial to the Southern people, on account of the geographical position they occupied. These rights were not only guaranteed by the institutions of man, but were of divine ordination. Negro slavery in the South was of providential arrangement. I hold, Mr. President, that slavery was the most potent factor in producing and developing those true, honorable, and chivalrous traits of character which have marked with distinction Southern manhood and womanhood as the noblest work of God. I feel assured that when the diamond pen of the future historian shall have cut through the dust of ages and the prejudices of war, we shall catch bright glimpses of the kind revelation of the Master's will as they shine through the gilded pages of an impartial record.

Since the smoke of war has cleared away, two great truths have been revealed to us. The savage negro Christianized, and the Southern people the benefactors by having this mission placed in their hands. Our ancestors were born masters, dominating an inferior



race. This necessarily led them to an innate desire to govern.

The South has never wanted for a brilliant leadership either in war or in the halls of legislation. Her record of military achievements stands out before the world pre-eminently grand. As the influence of slavery has permeated every known Southern institution, I am persuaded to the belief that the period which was covered by its influences will produce the most inviting field for genealogical research in the history of our country, and will yield the richest results for the future historian. For reasons stated, I shall speak fully upon the slaveholding era of our country, and the incidents which attended its existence.

Slaves imported from Africa, where they were held in the extreme durance of a barbaric slave code, without any knowledge of God, or a ray of the light of civilization, were held as chattels and sold as merchandise by a Christian and civilized people. The trade was brisk and lucrative, and the proprietorship was guaranteed, expressly, in the organic laws of the republic, when the government was first ordained. No greater government, nor one more in consonance with the spirit of a pure Christianity, was ever founded, nor one more careful of the rights and liberties of the people, yet the slave code of Africa, with slight modifications, was adopted as a part of the organic law of the United States, and it controlled the rights and duties of master and slave, and made that relation perpetual.

The interests of the people concerned in this peculiar government were left to their free control, and they accepted the invitation of nature to employ slave



labor in the production of cotton and sugar, which at once became the most useful factors in the promotion of the civilization of the world. The result of this combination, in its benefits to the human family, is beyond the reach of computation. The race of white men who had control of these great powers, and united them in this wonderful work, had the will and energy requisite for the task, and the virtue to perform it with justice, tempered with an elevated Christian morality and benevolence, in gaining wealth for themselves and in lifting up the African slaves to higher mental, moral, and physical development.

Their work progressed without interruption as to their own purposes or conduct, and not a day passed that was not one of improvement in the condition of the negro race in the United States, or that did not increase the happiness of the slaves, or that did not make stronger and more gentle the sense of their mutual attachment and friendship, and that did not modify the rigors of the African slave code—the law of the negro race—that was then held and enforced in the land of their origin, and is the law of that country to this day.

When the books are opened in which are recorded all the benevolent works of all the Christian missions of modern times, it will be seen that the greatest of these was wrought under the Constitution of the United States by the slaveholders of the Southern States. Five generations of white people were moulded in their civilization by the indispensable work of adapting themselves and their local laws and social usages to the new conditions arising out of this system, thus established in the organic laws of the United States and



incorporated in the foundations of all their institutions.

The slave code of Africa, which subordinated the liberty of the man to the will of the master, was the only law that these barbaric people could either understand or utilize. In the absence of that code, they had no law. The laws of the slaveholding States imposed restraints upon the power of the master as far as such restraints were consistent with necessary discipline; and, as the slaves advanced in adopting the usages, traits, and habits of civilized men, those laws were constantly modified to meet the new conditions.

The master was the natural friend of the slave, because his protection, instruction, and kindly treatment made the slave a more profitable and reliable servant. In the Southern States, that relation was in harmony with the moral and religious convictions of the entire body of the governing race. There was no dissent from this proposition, no doubt as to its beneficial results, and no misgivings as to its morality and justice. The relation of the master and slave, whether it came by inheritance or purchase, carried with it an authority, coupled with a responsibility, which devolved upon the master the exercise of great powers of government, and excited in him the truest sentiment of benevolence and forbearance—benevolence towards the poor and ignorant dependents upon the master's care for all that life was worth to them in comfort and human sympathy, and forbearance for the absence of native moral restraint, and for the ignorance that made them very difficult to train to usefulness, even in the plainest sorts of work.

Africa will feel it as a blessing for ages to come that



these pioneers of a new, first step in civilization were placed under the guardianship of a people who were guided by a sense of duty that was chivalric in its demands upon their care, and was directed, in its execution, by the benign spirit of Christianity.

Nearly a century of such experiences worked the slavery system into the woof and warp of every industrial pursuit in the South, and was greatly influential in adapting the entire social system to the conditions created by the presence of negro slavery.

The negro race was held in subjection by the racial instinct of subordination and by caste, and by the slave code brought with them from Africa. The white race speculated on that situation financially and accumulated wealth, while they built up an insurmountable barrier to the social equality of the two races, on the lines that divine Providence had established.

The outcome of this peculiar situation was, naturally, the rapid growth of the dominant race in wealth. There came from it, also, a great development of the powers and faculty of government in the white race, and an aptitude for the use of such powers to meet all emergencies.

The master was lawgiver, judge, and ruler, within certain wide limits of restraint that were prescribed by the State, and, while he was held to answer for any abuse of his authority, he was, in a large sense, a discretionary autocrat. Leaving to the judgment of contemporaries and succeeding generations the question of the benefits derived from the negro slaves by the exercise of these peculiar powers, I may well say that the fact that their owners became an extraordinary people is not to be truthfully denied.



The Southern country was beautiful, salubrious, fertile, and fruitful in almost everything that is needed for the support of great populations and for the purposes of the highest civilization. It was possessed of large tracts of land and opened up into plantations ranging from hundreds to thousands of acres. Men without wealth, but of respectable parentage and family connections, found in these conditions the strongest inducements for agricultural pursuits. They soon acquired wealth, which was not confined to favored social classes, for almost the entire white population of the South felt the spur of this great opportunity and used it with untiring industry. A great number of homes were established, which were the abodes of comfort, each separated from the others by broad acres of cultivated lands, and all the people were in generous rivalry as to the elegance and even luxury of their homes and their appointments and surroundings. No country ever possessed happier and more desirable homes than this Southland. They were the abodes of hospitality, refinement, and elegance. Very many of the families thus built up in solid comfort and financial independence were descended from farmers of very moderate means who were accustomed to toil and were trained to industry and frugality on their small and profitless farms farther to the North, and among the American people no more virtuous and patriotic sires than these progenitors of the Southern people ever existed.

The increase of wealth among the agriculturists in the slave States, while it was rapid, had none of the inflation that attends speculative ventures in other pursuits. It was a solid, uniform growth. The most



marked result of this era was the growth and improvement of the successive generations in education and refinement. The sons and daughters of these families had the leisure to attend colleges and schools at home and abroad, and possessed the means of acquiring every useful and elegant accomplishment. This sort of progress became a social requirement, along with the physical development, which resulted from leading very active lives in the open air. The men of the South were active, resolute, hardy, and adventurous, and the women, accustomed to the practical duties of domestic life, were strong, courageous, refined, and elevated in their tastes and manners. Their highest aim was the perfect discharge of religious duty. In all the history of the human race there has never appeared a nobler race of people than those who dominated the slaveholding States. The fruits of their labor established their title to this high rank, whatever of criticism they may have suffered, based upon mere sentimentalism. Enough has been here stated to outline the conditions which produced these results, and to show that such results were the actual and blessed fruits of a mission connected with the lifting up of barbaric slaves into the "full stature" of men, and the bringing them into the light of a true Christianity and of a civilization the blessings of which, we hope, are imperishable.

That time has now passed, those conditions have ceased, that mission is accomplished, and in the future it will be impossible that any part of this history can be repeated. That era closed with a mighty conflict of arms, the like of which, we believe, can never occur again on this continent or in the United States



under any circumstances. It is certain that no such a race of men as were compelled to accept defeat in that struggle can ever again be assembled and united in a common cause relating to our internal dissensions. There are survivors of that conflict who, with their offspring, still counted by millions, are not touched with degeneracy, nor have their children rejected the conceptions of right and duty for which their fathers fought, nor do they censure or lament the spirit of their ancestors in their resistance to the wrongs which they believed it was their duty to resent. But the history of that era is forever closed, and it only remains to be written.

Genealogy, if it is intended to summarize the highest stages of human action and endeavor, and to point out the origin, rise, and culmination of the noblest men who have served in the works of Christianity and civilization, can well begin the lesson with the introduction of African slavery into these colonies. It will not end with the emancipation of legal slavery, because there are new problems evolved from that event, which call into requisition the governing power, the self-control, the courage, the wisdom, and the benevolence which made the period of slavery, and the men who controlled it, so conspicuous in American history. These men of the South still hold a relation to the emancipated slaves that no other people are prepared to deal with; which requires of them the exercise of the power to govern, in the communities where the negroes reside in great numbers, under conditions of extreme delicacy and embarrassment. They have lost the master's power of personal control over the former slaves, and their relation to the African race is de-



priv'd of its former moral influence, by race antagonisms that are beyond the control of law or reason. They are now left to the control of general laws, many of which the negroes cannot even comprehend. Their mission of civilizing the negro, through slavery, is ended, and it must now give way to the more difficult task of protecting society and the State against the most dangerous enemy that was ever fastened by the power of the organic law upon the body politic, or billeted upon the homes of the people. That enemy is the voting and lawmaking power, given over to the control of an ignorant mass of ex-slaves, who belong to a race that is socially and politically irreconcilable to their former owners.

Having redeemed the savage negro from his natural bondage, and raised him to the dignity of a Christian man, the former slaveholders have spent more than a century of time and labor, with all its accumulations, in this work, and are forced to live with him and deal with him on equal terms as to civil and political rights, and on a common level of poverty. During all this time of necessary contact with slavery, through the providence of God, these generations of slaveholders were always true to the great principles of political and religious liberty, that shone as brightly in the first dawn of civilization in North America as it afterwards did in the zenith of its marvellous light and glory. In all principles, all enterprises, all wars and suffering, in all tests of devotion to the American creed of constitutional liberty, they were outspoken, faithful, bold, courageous, and true.

From this stock of immigrants from all European nations, thus associated with African slavery, came the



prosperous millions, who proved themselves worthy of their ancestral blood, in the great war between the States by which slavery was abolished.

To trace the genealogy of the representative men of this race as far as possible, should be a grateful task to the present generation of Southern people. Besides, this is a special duty, because generations yet to come will recur to the history of these men with anxious care, to trace it through their blood and lineage, as well as through their labors and achievements.

In the history of all people there is an epoch from which biography and genealogy take their dates, as if it were a new classification of men that was then organized or had then assumed a new relation towards the world. This natural limit to genealogical research corresponds with the fact that there are stages of progress in the history of civilization that are marked by great events, which become the sources of new influence that work great changes in the condition of the human family.

The colonization of North America, the Revolution of 1776; and the Civil War of 1860, are the American eras from which we reckon the most useful facts of genealogy. But the sons of our Southern ancestry have still a more worthy duty and opportunity of establishing, in all proper detail of statement, the genealogy of those who were set apart by a higher power as the guardians of the slaves brought to our shores through the cupidity of men and nations to whom they were strangers.

Whatever motives or inducements may have influenced the creation of this new relation of master and slave in our country, the great truth is undeniable



that, in the aggregate of its work, the world has never witnessed such an example of true benevolence, or any effort that can be compared with it, in lifting millions of human beings from the lowest depths of degradation into light and knowledge and the enjoyment of the benefits of the highest forms of civilization. It did not require the wisdom or heroism of conspicuous men to accomplish these results, and no especially great names appear to be entitled to any unusual credit for them. It was the work of millions of people, through many generations. The tree of the Southern Confederacy is not merely a family tree. There is grafted into it a scion from almost every family in the South and in the North, derived from many nations, each adding to its glory. The flowering of this tree will delight the future generations of both hemispheres, and its fruits will be for the nurture of civilization and "the healing of the nations" in the darkest places of the world. It should be the care of this generation to add to this tree every twig, however small, that has in it "the savor of the true vine."

The slaveholding class in the United States have contributed to their history a great number of the foremost men who have served the country in its highest councils and upon its most renowned battle fields. Of the twenty-three persons who have served as President of the United States, ten were slaveholders. George Washington, Andrew Jackson, and Robert E. Lee were slaveholders, and they represent, typically, the military prowess and heroism of the periods in which they served.

On the Supreme Court bench the slaveholding families of the United States furnished such illustrious



judges as Marshall, Taney, and Campbell, with many others.

In statesmanship, Calhoun, Clay, and Berrien were leading men in a great host of eminent gentlemen in both houses of Congress.

Twenty-six of the Senators now representing thirteen States were slaveholders thirty years ago. In every department of theology, literature, art, and science this family of American people has furnished men of great abilities.

The Southrons of to-day are worthy sons of noble sires, with minds and hearts broadened and liberalized by the results of the terrible conflict of arms which deluged the Southland with the blood of her best citizens. They love the South for her sunny skies, her broad fields, and her fertile soil; for her chivalric manhood and Christian civilization; and, above all else, for her grand and beautiful women, and for the green graves of the men who wore the gray and died for her honor.

Her civic officers are found in the front rank of the Governors and high officials of the States, and her statesmen are among the most capable and fearless in the highest councils of the nation. They occupy an elevated plane far above race prejudice and sectional fanaticism, and their lofty patriotism and broad sense of justice are coextensive with the boundaries of the American Union. Thomas G. Jones is a fair type of the one and John T. Morgan of the other—both Alabamians. As Governor of Alabama, the former promptly called into action the full force of the military arms of the State to protect the lives and liberties of the much despised negro miners, who were



being outraged and murdered by their white collaborators in the mines. The latter were not Southern born men, but foreigners to our soil, who came upon us from sections north of the Ohio River.

Thomas G. Jones has a national reputation as a true representative of the chivalry, brains, and the blue blood of the South. He is in character the veritable Chevalier Bayard of our times—*sans peur et sans reproche*. His public career will leave an imprint upon our State and people which will work out beneficial results long after he has taken his place in the silent camping ground of the Confederate dead.

Senator John T. Morgan is, *par excellence*, the foremost statesman of America. He is thus regarded in the great countries of Europe, as well as in all the American States. He is a superb specimen of the Southern statesman, and history will record his name on the front page set apart for the greatest publicists and constitutional lawyers of the present century.

I have not the space to individualize the many other great men of the South, but content myself with holding up for the admiration of posterity two of the most prominent representatives of Southern chivalry and statesmanship of our generation — Governor Thomas G. Jones and Senator John T. Morgan.

The slaveholding era in the history of our country closed thirty years ago. Our fathers need no defense upon the moral question of slavery; time will vindicate them. The present generation have no apology to make for the construction that the South placed upon the Constitution. She had a right to construe it. Southern statesmen predominated in the convention that promulgated and adopted it.



The chief executive office of the United States was held for many years by Presidents who were Southern born gentlemen, and who shaped the policy of the government.

Whether the South was right or wrong, the Constitution was finally construed upon the bloody fields of battle, and she accepted the result, and has remained loyal to the Union ever since the Civil War.

To her younger sons it is gratifying to know that their ancestors have transmitted both their institutions and their blood to the present generation in the greatest degree of purity. Statistics are cold facts, but they are convincing to an unprejudiced mind. We have only to point to the present census of the United States to prove to you that the Southern people are the only true descendants of our Anglo-Saxon American ancestors. To-day the percentage of foreign-born voters, as compared to the native-born American voters, is very small in the following thirteen Southern States: In Texas, the percentage is 14; Florida, 11; Louisiana, 10; Kentucky, 7; West Virginia, 5; Virginia, 3; Arkansas, 3; Tennessee, 3; Alabama, 2.50; Georgia, 2; South Carolina, 2; North Carolina, .61. By way of comparison, I shall present a few States from the East and the West, in many of which the foreign-born are in majority. The percentage of foreign-born voters, as compared with the native-born American voters, in the State of New York is 38.73; Illinois, 36.39; Michigan, 40.22; California, 50.21; Nevada, 51.41; Wisconsin, 52.92; Minnesota, 58.55; North Dakota, 64.89. When we read these figures we are reminded of the undeniable truth that, whatever remains of the original purity of our American insti-



tutions, and of our American ancestral blood, can be found to exist only in the Southern States. Well may we be called a noble, patriotic, chivalrous, distinctive, and homogeneous people.

Whatever may have been lost of the traditions of our illustrious ancestors, there yet lives in the breast of every Anglo-Saxon Southerner the sacred, traditional "word of honor." With them this can never die. In the present typical families of the South the youths are taught first the creed of their religion, and around their mothers' knees they are familiarized with the traditional "word of honor." The mother's argument is more conclusive and powerful than the decision of any court of last appeals in the land.

Recently an article appeared in *The Forum* upon the subject of "Student Honor and College Examinations" which shows a thorough investigation of the tone of honor among students in American colleges. This investigation was made by Professor Stevens. He propounded questions to forty-three leading American institutions, and received information from forty-two of them. He says: "There are many young persons who have no conception of the obligation implied in a 'word of honor.' Such a conception is not innate, but rather a product of culture. The moral sense needs direction and cultivation. The current standard of honor is, to a large extent, arbitrary, an outcome of popular sentiment, and hence liable to change with the growth of civilization. . . . In Southern colleges generally the traditional standard of honor in the examination room is very exacting. College honor is largely the outcome of tradition. It is to be hoped



that Southern colleges will never give up a tradition so creditable as the honor system."

After this very thorough examination, the inference to be drawn is that there is more honor among Southern boys than among any other American students. This has always been true, and will ever remain so as long as the South continues purely American.

The first desire that a Southern student has is to place himself upon the record of honor as the worthy descendant of a noble ancestor.

The sons of the South are to-day guarding the cherished sentiment of honor, which has been transmitted to them through tradition, as zealously as did their Revolutionary fathers.

Man may have the inherent desire to do right, but if his higher sensibilities are not directed and cultivated, he will sink to the level of the community in which he lives. His life is governed, and his character formed, by the circumstances which surround him. When we look around us and see the discontent which exists among the American people, we are forcibly reminded of the fact that local and individual interests are held paramount to that of national pride and national honor.

If the light of day first shone upon you from the silvery heights of Colorado, the white metal will probably control your financial views; if the palatial homes of Wall Street claim your birthplace, your social and political views will be governed by the standard gold; if you were born beneath the blue heavens of a beautiful Southland, you will learn to love and to measure all social, moral, and political institutions by the high standard of Southern honor, and the benign spirit of



Christianity. When the genealogist shall have summarized the deeds of all the leading actors of the present day, in the great struggle for supremacy of individual, class, and sectional interest, and the historian shall have blended these actions into one great work, it will furnish an interesting and profound study for coming generations.

Let me not forget to say that the women of the South are interested in the preservation of the records of our people. With lofty pride they may point to their genealogies—to family histories crowded with brilliant deeds. In the Mammoth Cave there is said to be a chamber where stalactites are ever luminous; so, ever in the darkest hours of struggle and disaster, the daughters of our sunny region have preserved and exhibited a purity, a loveliness, a composure, an heroic spirit, that will elicit the admiration of the most distant ages.

The war for Southern independence affords a starting point for the heralding of "the New South," and the descendants of the heroes of "the Lost Cause" will need no heraldic crest to emblazon their escutcheon other than their lineage from ancestors who wore the gray.

Let our children learn the story,  
And that story e'er defend;  
Let them know their fathers' glory,  
Dying for the rights of men;  
Let them never feel dishonored  
When they hear them "rebels" named!  
Of Lee and all our peerless braves  
They can never be ashamed.

The genealogy of the Southern people may well begin anew with the muster roll of "the Lost Cause,"



and the stamp of nobility will rest upon the brow of every worthy descendant of the soldiers of "the Conquered Banner," while in ages to come the spirit of "the priest poet" will continue to sing:

Yes, give me the land where the ruins are spread,  
And the living tread light on the hearts of the dead;  
Yes, give me a land that is blest by the dust  
And bright with the deeds of the down-trodden just;  
Yes, give me the land where the battles' red blast  
Has flashed to the future the fame of the past;  
Yes, give me the land that has legends and lays  
That tell of the memories of long vanished days;  
Yes, give me the land that has story and song  
Enshrining the strife of the right with the wrong;  
Yes, give me the land with a grave in each spot,  
And names on the graves that shall not be forgot;  
Yes, give me the land of the wreck and the tomb—  
There is grandeur in graves, there is glory in gloom:  
For out of the gloom future brightness is born,  
And the graves of the dead, with the grass overgrown,  
May yet form the footstool of liberty's throne.  
And each single wreck in the warpath of might  
Shall yet be a rock in the temple of right.

E 6. 716

6203 1











